

The Alaskan Churchman

May, 1955

Number 2



O YE+ICE+AND+SNOW
BLESS+YE+THE+LORD;
PRAISE+HIM+AND+
MAGNIFY HIM FOREVER



Missionary District of Alaska

Office
Box 441
Fairbanks, Alaska

THE BISHOP
The Rt. Rev. William J. Gordon, Jr., D.D.

THE SECRETARY-TREASURER
Miss Blanche Myers

THE COUNCIL OF ADVICE

The Rev. Norman H. V. Elliott
The Rev. Henry H. Chapman
The Rev. Samuel A. McPhetres
Mr. Edward V. Davis
Mr. Harry Knights
Dr. W. M. Whitehead

THE EXAMINING CHAPLAINS

The Rev. L. Russell Clapp
The Rev. Norman H. V. Elliott

THE CHANCELLOR
Mr. Edward V. Davis

THE WOMAN'S AUXILIARY

Mrs. Edwin Meier, President
816 F Street, Anchorage, Alaska

Mrs. Frank Webb
Treasurer and Custodian of the U.T.O.
Wrangell, Alaska

NON-PAROCHIAL CLERGY

The Reverend E. A. McIntosh, retired
Beaverbrook Farm
Star Route, Leavenworth, Wash.

The Reverend Arthur G. Fullerton, retired
19th and Landes
Port Townsend, Washington

The Rev. Gordon T. Charlton
281 Fourth Ave.,
New York 10, N. Y.

The design on the cover of this magazine is the work of Paul Eustace Ziegler. In art, it brings to Alaska the wondrous events and great characters connected with the Nativity of Our Lord and the Feast of the Epiphany.

The Blessed Virgin, who holds the Christ Child, is an Indian maid. A Fisherman, a Miner, and a Trapper represent the Wise Men who came from afar to offer their gifts and adoration. A fishnet, a screen of stately spruce trees, and towering, snowclad mountains form a lovely reredos. On either side stand members of that "glorious company of the Apostles" to guard the Holy Child.

The Alaskan Churchman

Founded in 1906

Published Quarterly in the Interest
of the

Missionary District of Alaska
of the

Protestant Episcopal Church

Rt. Rev. William J. Gordon, Jr., Editor

Miss Blanche Myers, Business Mgr.

Subscription Price

One Dollar A Year

Please make checks and money
orders payable to

THE ALASKAN CHURCHMAN

(Box 441)

Fairbanks, Alaska

Entered as second class matter
at the Post Office,
Fairbanks, Alaska



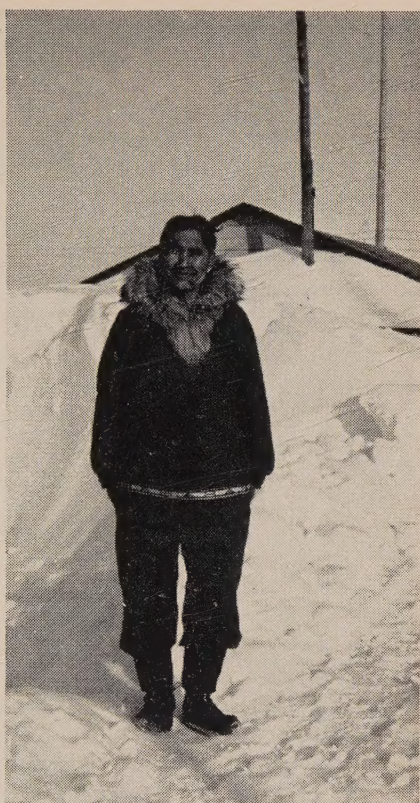
MAY, 1955

CLERGY CHOOSE ESKIMO DELEGATE

At the annual Clergy Conference of the Missionary District of Alaska, Mr. Chester Seveck of St. George's-in-the-Arctic, Kotzebue, was elected lay representative for Alaska at the General Convention of the Church meeting in Honolulu in September.

Chester Seveck, a full-blooded Eskimo, will be the first native Alaskan in the history of the District to represent the Territory at the Convention. Chester will go to Honolulu to speak for over six thousand Episcopalians in Alaska. Almost half of the members of the Church in Alaska are Indians or Eskimos so it is very fitting that they be represented in the Councils of the Church.

Chester Seveck has served his Church with deep devotion all his life. He lived first at Kivalina and then for many years was a reindeer herder, following the deer with his own family



Chester Seveck

and one or two others and almost always out of close contact with the Church. However, wherever Chester Seveck has been there has been the Church and never a Sunday passed in the desolate arctic tundra that Chester did not gather his family and any others in the vicinity together in his tent to worship Almighty God. He served with deep devotion as a lay-reader for a great many years and illustrates the ministry of the laity at its best.

Following his years of service as chief herder of the Kivalina reindeer herd, Chester was chosen by the government to be in charge of the government-owned herd at Escholtz Bay near Kotzebue and he filled this job capably and faithfully for many years. In this new location Chester likewise continued the regular lay ministry of

(Continued on Page 15)

ALASKA CLERGY GATHER IN SEWARD

Traveling a total of 24,850 miles to and from Seward, nineteen priests, a lay vicar, and the Bishop of Alaska gathered together on lovely Resurrection Bay for a week's conference together, on April 13th. One might also add the 12,000 miles traveled by the Bishop of Olympia, the Rt. Rev. Stephen F. Bayne, D. D., and the Rev. David R. Hunter, D. D., head of the Department of Christian Education of the National Council of the Church. These two distinguished men were the leaders of the Conference. However, as the Bible tells us "The Lord delighteth not in any man's legs" (or in the miles he has traveled) even if it means compounding automobiles, float planes, the "Blue Box," Northwest Airlines Stratocruiser, Bob Greene's truck and Dick Lambert's Aeronca, to get every one on the scene, so the important thing is that each man came to Seward representing the Church; he came to give and receive, and surely each of us went away doubly blessed and strengthened to carry on the God-given task entrusted into our hands.

Dr. Hunter spent one day and evening introducing us to the new program of Religious Education and truly our eyes were opened and we envisioned — many for the first time — a philosophy of religious education that can by the power of the Holy Spirit truly bring God's redeeming action into the lives of the Church — adults and children alike.

Dr. Hunter went on from our Conference to spend the weekend at All Saints', Anchorage, leading a Parish Life Conference for over thirty men

and women. Here real enthusiasm and deep conviction were much in evidence and we know that fruit in richer Christian lives will be the inevitable result there. We hope that other Parish Life Conferences can be held in our Alaskan churches in the fall.

Friday morning was given to Bishop Bayne for a quiet time with the clergy where all could "be still" and come nearer to God, and the Bishop in his own wonderful way reintroduced us to truths of the Christian life that so often slip into the background in the busy round of our lives.

Then on each of three other mornings Bishop Bayne opened with a meditation on the Epistle to the Ephesians and then continued for a two-hour discussion on the practical truths of the ministry. Bishop Bayne's time with us was the real heart of the Conference and enabled each priest to renew in himself his task and privilege as a servant of the Lord.

Other afternoons and evenings were devoted to the business sessions of the Conference. The Rev. Hugh F. Hall, priest-in-charge of St. Philip's, Wrangell and St. Andrew's, Petersburg, was elected clerical delegate to the General Convention. Mr. Chester Seveck, able and devoted lay reader of St. George's-in-the-Arctic, Kotzebue, was elected lay delegate to the Convention and several of the clergy present offered to help underwrite his expenses, through their various churches.

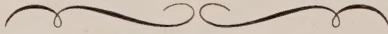
It is particularly significant that Mr. Seveck will go to the Convention as our delegate. A full-blooded Es-

IDENTIFICATION OF PICTURES of clergy conference at right: Top: clergy of the District and the Rev. Murlin Day—Chaplain at Mt. Edgecombe School; Bishop Bayne addressing the Conference: (Inset) St. Peter's, Seward; Dr. Hunter; Fr. McPhetres and host: Meals were a happy occasion!; Shuffleboard was the next most popular pastime!; Fr. Clapp ready to say the blessing at the parish dinner. (Picture by Glen M. Wilcox)





TRAVEL BY AIR IN THE "BLUE BOX"—Rowland and Mary Cox, Bishop Gordon, and Al Reiners ready to leave Kotzebue.



TRAVEL BY CAR Anchorage to Seward—Dick Miller, Rowland Cox, Sam McPhetres, Al Reiners and Tom Cleveland.

kimo and a devoted member of the Church, he is the first native Alaskan to represent Alaska in General Convention.

Many matters concerning the welfare of the District of Alaska were discussed, such as increasing self-support in the various missions, both in the towns and in the villages in Alaska. Economic needs of the Indian and Eskimo people of the Territory were presented at length and one practical result was the endorsement of a possible plan for a limited fur subsidy in order to encourage the more ambitious native hunters and trappers in their efforts to make a living. The present price of fur makes it almost impossible to live off the country in many of the areas of Alaska today.

A resolution was also presented to the Alaska Game Commission asking that heads of families be allowed to tag limits of beaver skins equal to the number of eligible trappers in his family. This resolution was aimed at the present practice of requiring wife and eligible children to swear that they personally trapped the beaver they tag — a procedure that many times by economic pressure forces them to perjure themselves. This situation is known to most Fish and Wildlife agents, and this practice is largely condoned because otherwise there would be real economic hardship in many families.

Plans for presenting other simplified wordings of the services of the Prayer Book, particularly adapted to people with limited understanding of the English language, to the Liturgical Commission of the Church, were formulated. This was a follow-up of the Offices of Instruction and service of Baptism already translated by the Rev. Norman Elliott into simplified English.

Most of one day was given to a wonderful cruise on Resurrection Bay (Seward cooperated by giving us beautiful weather on that occasion). There were other outstanding events such as the morning service on Sunday with the order of Confirmation



Albert Sayers caught a fish (?) on the boat trip.

with Bishop Bayne as preacher and a happy parish dinner that evening, affording an opportunity of meeting the men and women of St. Peter's Mission who did so much to make us feel at home.

We cannot say enough for the wonderful hospitality and meals provided by the women of the Auxiliary at Seward. Housing was available for all, excellent meals were served promptly and easily all during the Conference, and surely everyone marvelled at the way all the arrangements were carried out and we owe Fr. Clapp and his people a very real debt of gratitude.

The Conference closed on the evening of April 19th, with the clergy scattering again by car, train and plane until we meet again the first week in June, 1956 with the Church of the Holy Trinity, Juneau, as our host.

Our list of ALASKAN CHURCHMAN subscribers is growing, but we need more. Subscribe for a friend now and don't forget to renew your own subscription!!

We congratulate the Rev. and Mrs. Richard T. Lambert on the arrival of a daughter, Susan, born in Fort Yukon on February 22nd.

NEW APPOINTEES CHANGE ALASKAN STAFF

Two new workers have recently been appointed by the National Council to serve the Church in Alaska. The first of these is Mr. Randall P. Mendelsohn of Waterbury, Conn. Mr. Mendelsohn, a student at Bexley Hall, will graduate from the Seminary in June and will be ordained to the diaconate. Shortly thereafter he will come to Alaska where he will be stationed at Tanana to serve St. James' Mission and associated stations at Stevens Village, Rampart, Coschaket and Hot Springs.

Randall Mendelsohn is a member of St. John's Parish, Waterbury. He is a graduate of the University of Connecticut and will be twenty-seven years old in November. We are delighted to welcome him to the staff of our Church in Alaska and pray that

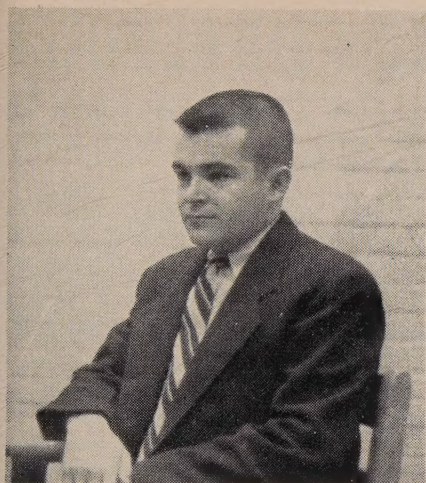
God will bless his ministry to the people of the Tanana area.

Mr. Mendelsohn will succeed the Rev. Walter Hannum at Tanana. On June 1st Mr. Hannum will become priest-in-charge of St. Stephen's Mission, Fort Yukon, replacing the Rev. Richard T. Lambert, who on the same date assumes his new responsibilities as rector of St. Matthew's Parish, Fairbanks.

Mr. Lambert comes to Fairbanks filling a vacancy that has existed since last summer. He is particularly well qualified to serve St. Matthew's with his experience in St. Luke's Parish, Granville, Ohio, and two years diligent service along the Upper Yukon River. When Mr. Lambert comes to Fairbanks the Rev. Norman Elliott will resume his duties as Diocesan Missioner, and in addition plans to



THE REV. RICHARD T. LAMBERT with Little Ginnis and Blind Enoch John, Layreaders at Venetie.



Randall P. Mendelsohn

take his long delayed furlough in the fall.

Mr. Hannum served at Fort Yukon during the summer of 1952, and so is no stranger to the work or the people there. He has done a splendid job at Tanana and we feel sure that the ministry to the Church at Fort Yukon and the five out stations will be in most capable hands.

The second new appointee to Alaska will not come to the Territory until late in the year. She is Miss Stella Burton of Brooklyn, New York. Miss Burton will succeed Miss Blanche Myers as Secretary-Treasurer of the District when Miss Myers retires in



Miss Stella Burton

January. It is hard to think of Miss Myers' departure but we are delighted to have Miss Burton as a most capable successor.

Miss Burton has served for the past seven years in the Accounting Department of the National Council of the Church in New York, and so she has excellent background for her work. It is expected that she will arrive in Alaska some time in December.

Bishop Gordon will leave Fairbanks about June 20th for regular furlough. The Bishop will go with his family from Mrs. Gordon's home in Longview, Washington to North Carolina where they will visit the Bishop's mother and spend three weeks at the beach.

Bishop Gordon will serve as Chaplain at the Kanuga Lake Conference Center near Hendersonville, North Carolina for a week in early August, and the Gordons will return west following a few days visit in the New York area and a brief stop in Chicago on August 23rd when the Bishop will speak at the UTO Ingathering for the Diocese of Chicago.

Both Bishop and Mrs. Gordon will attend the General Convention in Honolulu and the Gordon family expects to be back in Fairbanks about October 1st, driving up from Seattle over the Alaska highway. Miss Myers will handle the affairs of the District Office in the Bishop's absence.

An important development in Southeast Alaska is the camping area on Bettin Island, five miles from Ketchikan, sponsored by St. John's Church. Last summer a fine group of young people came from Christ Church, Tacoma, to help in this project and plans are under way for another such group to give about three weeks this summer. This camp has great possibilities for the future and credit must go to the Rev. J. W. Watkins for his initiative and energy in getting this camp started.

ARCTIC PRIEST MARRIED AND ORDAINED

February was a busy month for the Rev. Alwin Reiners, Jr. of St. George's in-the-Arctic, Kotzebue. On February 5th his bachelor days were ended when he was married to Miss Joanne McElman of Boston and New York in Calvary Church, New York.

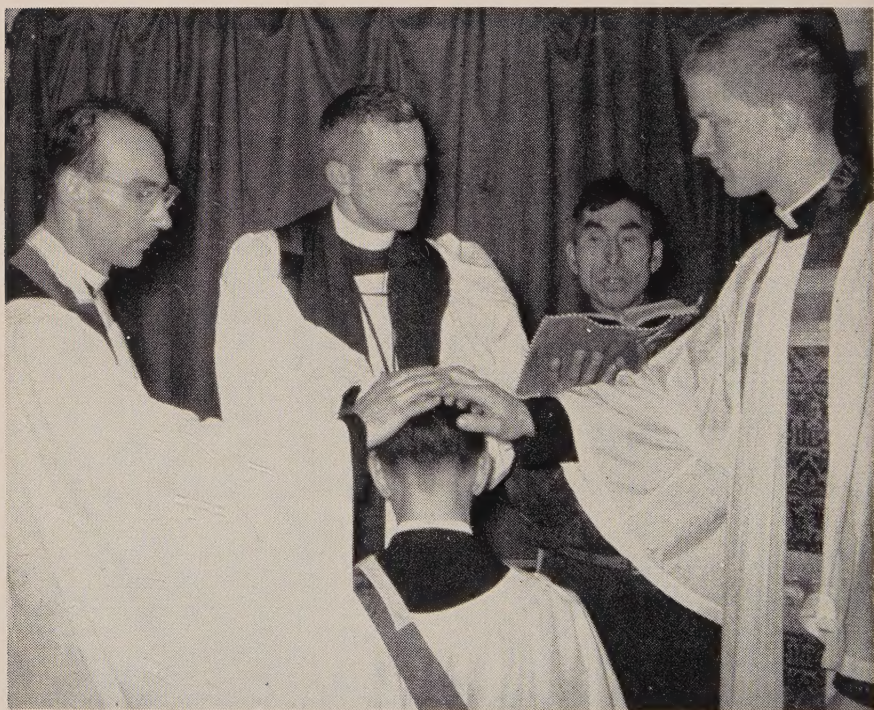
Mrs. Reiners served before her marriage as secretary to the Rev. Claude Pickens in the Overseas Department of the National Council of the Episcopal Church, particularly having responsibility for the transportation of missionaries leaving for work in the fields of the world. It was just in this capacity that Joanne met her husband. Apparently in seeing that all was in order for Mr. Reiners' departure for Kotzebue, it was somewhat obvious to both Joanne and Al that the biggest lack was someone to

go along as a missionary wife so all this led to a lovely wedding in New York in February.

Shortly after the wedding Mr. Reiners returned to Alaska with his new bride and on February 19th bride and groom flew over the snowy wastes of Arctic Alaska with Bishop Gordon almost five hundred miles from Fairbanks to Kotzebue.

Leaving the Reiners in Kotzebue, the Bishop went on 165 miles northward to Point Hope for his annual visit to St. Thomas' Mission and outstations, and on February 23rd he returned to Kotzebue, bringing with him the Rev. and Mrs. Rowland Cox and Roy Vincent, layreader at St. Thomas' Mission.

The next day the Blue Box was



THE ORDINATION—(l. to r. Norman Elliott, Bishop Gordon, Charlie Jensen (layreader), Rowland Cox).

again in the air making a round trip to Kivalina to pick up Milton and Martha Swan, our Eskimo lay workers at Kivalina who have given so much to the life of the Church along the Arctic Coast.

Incidentally, the outgoing load to Kivalina included four hundred pounds of flour and a good supply of rolled oats and rice and sugar to replenish depleted supplies in the ice-locked village of Kivalina.

Friday, February 25th had been set as the date for the ordination of the Rev. Alwin Reiners, Jr, to the priesthood. It was hoped that the Rev. Norman Elliott would be able to fly in his plane from Fairbanks, bringing Walter Hannum and Richard Miller with him from the en-route villages of Tanana and Allakaket.

However, bad weather both Thursday and Friday prevented the flight and finally Mr. Elliott came into Kotzebue by a commercial airline just in time for the ordination service.

The service itself was a most impressive one as a young deacon was set aside as a priest of the Church by the solemn ceremony of the Laying-on-of-Hands. For the first time the people of the Eskimo village of Kotzebue had the opportunity of being present at such a service and now for the first time also St. George's-in-the-Arctic had its own priest to carry on our Lord's ministry to His people there.

The Rev. Mr. Elliott preached the sermon. The Rev. Rowland Cox presented the candidate to the Bishop and the sermon was interpreted into the Eskimo language by Chester Seveck, Kotzebue layreader. Milton Swan of Kivalina played the organ and Roy Vincent from Point Hope read the Litany and so the service was a blend of the white and Eskimo language and culture and illustrated anew the wonderful family of the Church that brings us all together under one Lord and Master.



Al and Joanne Reiners

There was much pleasant talking and visiting and socializing after the service, featured by an ordination dinner in Rotman's restaurant along the icy shores of the Bering Sea, and finally all went to bed in preparation for a very early departure in many directions on the morrow.

Saturday, the 26th, dawned windy, but fairly clear, and at half past six the Blue Box was in the air taking Milton and Martha Swan a hundred miles home to Kivalina, and just on schedule we were back in Kotzebue for the second leg of transporting the Coxes and Roy Vincent back to Point Hope. But it was not to be—high winds and swirling snow brought visibilities down below minimums and so the group had another day of enjoying Mr. and Mrs. Reiners' hospitality in Kotzebue.

Again early next morning we were in the air—this time for a three hundred mile round trip to Point Hope with Mr. and Mrs. Cox and Roy Vincent. Just about breakfast time for most people, the Blue Box settled on the ice of the Arctic Ocean just half a mile off shore from the historic St. Thomas' Mission, at Pt. Hope founded

(Continued on Page 20)



CANADA



MRS. WALTERS LEADS INSPIRING AUXILIARY CONVOCATIONAL MEETING



CONFERENCE SESSION—(l. to r.) Mrs. Day, Jean Aubrey, Joanne Reiners, Martha Webb, Kitty Harwood, Mrs. Gordon, Mrs. Walters, Mrs. Nelson, Mrs. Meier and Mrs. Banta.

On May 7th, 8th and 9th a most successful meeting of the Denali (newly adopted name) Convocation of the Woman's Auxiliary in the Missionary District of Alaska was held in Fairbanks. Twenty-eight delegates were present, from Fairbanks, Fort Yukon, Nenana, Minto, Anchorage (St. Mary's and All Saints'), Shageluk, Seward, Valdez, Cordova, Tanana and Kotzebue.

Mrs. Sumner Walters of Stockton, Calif. came to Fairbanks particularly to be the leader for the meeting. As Representative on the National Board of the Woman's Auxiliary for the Eighth Province, Mrs. Walters was

uniquely qualified to inspire and enlighten the women of the Church in Alaska and she surely did just that. Her charm, enthusiasm and deep devotion to Christ and His Church won all who met her, and surely the work of the Church in Alaska has been immeasurably strengthened by her coming to us.

Meeting just at the time of the spring break-up in Interior Alaska caused some difficulties in getting our delegates to and from Fairbanks. The Cordova-Valdez and Seward delegations drove up over the highway, and with the help of the Highway Commission were able to get through the mud and overflow to be present.



BISHOP GORDON AND MRS. WALTERS off for Minto in the "Blue Box".

The Bishop had agreed to transport the Minto, Tanana and Fort Yukon delegation (nine in all) to and from Fairbanks. On Thursday Mrs. Walters accompanied Bishop Gordon to Minto in the Blue Box as he wanted to look over the landing situation there and also to give Mrs. Walters a chance to see some of the work in the native villages.

With the plane still on skis (with no snow in Fairbanks the plane operated from a small lake near the airport where some ice still remained though passengers would be a little adept at leaping over the open water between the ice and shore!), the Bishop landed on the little field at Minto, but it was obvious from the shower of water that ensued that this was to be the last ski landing on the field and that a take-off with a fully loaded plane would be impossible.

After wading through two feet of water and then the same depth of

snow, the Bishop and Mrs. Walters made the journey of a half a mile to the village. Here arrangements were made with Miss Mason, the mission nurse, and the two Minto delegates, to meet the Bishop at seven o'clock the following evening on an ice-covered lake about a mile from the village to make the trip into Fairbanks. The next night when the plane landed, the Bishop picked up the rather uniquely attired Auxiliary delegates and the Minto trio arrived for the opening session clad in slacks and **hip boots** (necessary for the journey from village to lake through the pools of water left by the melting snow). Anyway, all the delegates arrived. Fort Yukon, still in the midst of winter provided Mrs. Walters with some real Alaskan atmosphere even in May with eight inches of snow on the field, and Tanana provided the Bishop with some uneasy moments in the little Pacer (borrowed from Diocesan Missioner Elliott) on wheels in about eight inches of mud.

The Conference itself, thanks to Mrs. Walters and the wonderful hospitality provided by St. Matthew's, Fairbanks, was an outstanding one in every way. Besides being the largest gathering of women of the Church ever assembled in Alaska, it offered an unique example of the cross section of the Church in Alaska with white, Indian and Eskimo delegates all present and sharing equally in the life and activities of the Conference.

Besides the inspiration and practical help brought by Mrs. Walters, the delegates had the opportunity of seeing two of the fine missionary movies on the work of the Episcopal Church and heard a wonderfully enlightening illustrated talk on the work of a missionary nurse by Miss Bertha Mason, R. N. of Minto and formerly of Fort Yukon.

Mrs. Howard Day, president of the Convocation, presided at the business session, assisted by Mrs. Edwin Meier, president of the Auxiliary in the District of Alaska. The women adopted the new work at St. Luke's, Shageluk, as the Convocational missionary project for 1955-56 and elected Mrs.

Howard Day and Mrs. J. C. Fountaine as delegates to the Triennial Meeting of the Woman's Auxiliary meeting in Honolulu in September. Two delegates, Mrs. Kendrick Cravens of Sitka and Mrs. Carroll Clausen of Petersburg, will represent the South-eastern Convocation and Mrs. Meier will be the fifth delegate from Alaska.

The new officers of the Convocation are as follows: President: Mrs. Emil W. Nelson of Seward; Secretary-Treasurer, Mrs. Leon Lewis of Seward. Supply Secretary, Mrs. Sam O. White of Fairbanks and Convocation UTO Treasurer, Miss Elizabeth Klemm, Fort Yukon. The Convocation enthusiastically accepted the invitation of St. Peter's, Seward to meet there in late May of 1956.

Following the Conference the delegates made their way homeward in much the same way they arrived, fortunately blessed by Fairbanks' good weather. Mrs. Walters having visited Minto and Fort Yukon with Bishop Gordon in the Blue Box, returned home via Anchorage, Juneau, Sitka and Ketchikan, thus giving the benefit of her inspirational leadership to many more women of the Church in Alaska.



JIMMIE CHARLIE GREET'S MRS. WALTERS in Minto.

ESKIMOS

(Continued from Page 1)

the Church and proudly presented most of his own family to the bishop for confirmation during a rare opportunity when both he and the bishop were in Kotzebue at the same time.

Recently Chester reached the age of retirement from his duties as chief herder of the government herd and moved to Kotzebue with his family. Here he, with Charlie Jensen, has been layreader and spiritual power of the new St. George's-in-the-Arctic Mission, founded and manned last year. He has been a tower of strength to the Rev. Alwin Reiners, Jr. in his new work and has been a credit to his Church in every way.

In Chester's own words he says "I love to work first to God, then any others job . . . God is my Boss; I ask Him first in the morning before I started to work, and in the evening I thank Him before I go to sleep". In such faith and trust Chester Seveck goes to Honolulu with fifteen hundred other fellow Episcopalians to represent his people and his Church.

The following is a brief life history of Chester Seveck in his own words:

I was born at Kivalina January 7, 1890. My father and mother were full Eskimo-blood and tribe. My parents went to Point Hope for whaling every spring, and in winter stay at Kivalina. When I was five years old we moved to Point Hope. When I was nine years old I go to school only two weeks at St. Thomas' Mission, taught by Dr. Driggs. I quit school account too far to go to school from the small village called Jabber Town, seven miles below the Mission.

In the year 1905 we moved to Kivalina and then I go to school only three years and two summer Bible schools, taught by the United States Bureau of Education public school teacher who was an Episcopalian. In the year 1908 I became reindeer herder, and I held Church Services every Sunday and Wednesday when I was at the camp.

In the year 1912, Tilik and I were married at St. Thomas' Mission, Point Hope. I had advise from Archdeacon Goodman to lead the people in the Church Services. I do the best I can to preach the word of God, and when someone died, I pray for them from the Prayer Book using Burial Service. I baptized only three new babies before they die. They all only lived about one hour. This was when no Priest was present, according to the advise I had from Bishop Rowe.

In the year 1943 when new Lay-reader appointment paper came to me signed by John B. Bentley, Bishop of Alaska, I realize that God choose me by the Bishop. I started using all that was written in the Prayer Book and studying hard God's Word. In the year 1949 when the new license came to me, I feel real follower of Christ, from that year I was learning more and more the words of God and my preaching was helping the understanding of the words of God by the Eskimo people.

In the year 1954 a new church was built in Kotzebue. And now I stand in front of all the Episcopal members in the church of St. George's-in-the-Arctic. My duty is: I must set a good example and preach right and do right with God and the people.

Wedding bells are much in the air in Alaska just now and fortunately it is the clergy, not nurses, who are taking the step. We are all in favor of nurses getting married too, but usually that means that we lose them on our staff, but when a priest is married we gain an additional member of our family.

The Rev. Lewis Hodgkins of St. Elizabeth's, Ketchikan, will be married to Miss Barbee Sherman of Ketchikan on June 24th, and the Rev. Philip E. Jerauld of Anchorage will be married to Miss Phyllis Bock of Anchorage and Minneapolis on July 16th. Our hearty congratulations to both these young couples and may God bless them in their new life together.

NENANA BOARDING SCHOOL CLOSED

On May 15th the boarding school connected with St. Mark's Mission, Nenana was closed. This decision was made after much thought and prayerful consideration and consultation and is the culmination of evaluations over the past several years.

This does not mean that the work of the Church will cease in Nenana. The priest-in-charge of our work there will continue to reside in the community and regular services of the Church will go on. In fact our ministry to the people of the area will be considerably enlarged by moving the church, the day school building and the rectory from the present mission site into the town of Nenana, a distance of about one mile. It does mean that we will no longer be able to accept the Indian and Eskimo children for residence at the mission.

The boarding school at Nenana was begun as the start of our missionary work to the Indian people of the Tanana River area in 1907. Our people here had been tied in with the work of the Church first at Tanana, two hundred miles down river, and later at the mission at Chena and Fairbanks, but the need was great for some on-the-spot ministry and a wonderful consecrated woman, Miss Annie Cragg Farthing, the sister of the then Bishop of Montreal, assumed full responsibility for the beginning of this work. According to an early Churchman she was assisted in the Nenana work in the beginning by Blind Moses, an Indian lay reader. The general supervision of the work was in the hands of the Rev. Charles E. Betticher of Fairbanks and of Archdeacon Stuck who made his headquarters in Fort Yukon. With the limited means of travel in those days and infrequent dog team and boat mail service, such supervision was at best extremely limited.

The aim of the school through the early years was that of taking the most promising children from the

Indian villages of the Interior and providing an opportunity of schooling under the supervision and loving care of the Church. In those days there were very few schools in any of the villages and even where there were schools, parents and children spent most of the winter months away from established villages on their trap lines; so the opportunity for schooling was extremely limited.

The Church today can look with pride to some splendid outstanding Indian men and women who were students at the Nenana mission in the early days and through the years; the mission school has been a most important part of the missionary work of the Church in this district.

As years passed the government was able to provide more and more schools in the native villages until today there is only one village in Alaska where the Church has work where there is not a government day school, so the immediate need for the Church to provide educational opportunities for outstanding Indian children has passed.

So through the years the emphasis at Nenana changed from that of caring for one or two outstanding girls and boys from certain areas to that of an orphanage where needy children who had limited or no home opportunities could have a place to live. This of course, has brought problems to the work because many of these unfortunate children are naturally problem children, and we have not been really set up to care for such cases—nor have we had the funds or personnel to properly minister to the deep needs of these children.

In recent years some provision has been made for needy children in government institutions such as the Wrangell Institute and the Mt. Edgecumbe School—in fact to such a great extent that we have no children of high school age at the mission and

more. This in a rather vital way has negated the original purpose of the mission in that we do not have the children during this very formative age.

Still there has been a great need for children's homes in Alaska and St. Mark's has been filling and could continue to fill a real need in the Territory. However, such an institution is very expensive to operate. Caring for twenty-five children must be expensive. Likewise we have been told that there can be little increase expected in our overall budget from the National Church for advance missionary work.

So the vitally real problem of twenty Indian and Eskimo communities in Alaska where everyone or virtually every one in the village is an Episcopalian and where we have no resident missionary or continuing ministry, must be weighed against the importance of keeping a mission home for children open. We cannot do both jobs; so the balance is weighed against the children's home in favor of the greater need of ministering to the spiritual needs of our men and women and children in Alaska where they are. St. Mark's boarding school is closed, but replacing the cost of the institution in our budget are items for a priest at the Indian village of Huslia on the Koyukuk River and a priest for Beaver and Steven's village on the Yukon, and next year for a priest or nurse to be stationed at Minto, an integral part of the Nenana mission, thirty miles down river where over one hundred and fifty Indian people look to us for the ministry of the Church.

The Rev. Cameron Harriot will remain at Nenana to carry on the spiritual ministry of the Church. Miss Jean Aubrey, R. N. has been transferred to Shageluk in the Anvik field where she will be nurse-evangelist ministering to the one hundred and twenty people of this needy village. Miss Martha Webb has accepted a transfer to the Missionary District of Arizona to work with the Navajo Indians. Mrs. Dorothea Jacobs plans to



Miss Martha Webb

return to the States on regular furlough this summer and will decide her future work later. Miss Rachel McDiarmid, a volunteer worker for the past year will return to her home in Wisconsin after serving faithfully as assistant housemother at the mission for the year past.

The article in the August, 1907 Alaskan Churchman telling of the founding of the Nenana mission was entitled "A Strategic Point". Certainly Nenana has been and will be a strategic point and the church is firmly established there and in many other places through the devoted ministry of the staff (largely women) who through the years have given of themselves devotedly that the blessings of the Christian life might be brought to the Indian children of Interior Alaska. The monuments to the work of the boarding school are those men and women today who quietly and devotedly are serving God and His Church in a Christlike way because of the teachings and Christian example of the men and women who have served at St. Mark's, Nenana.



FIRE TAKES TANACROSS RECTORY

By The REV. ROBERT B. GREENE

It was shortly after 9 a.m. the morning of March 16th that I looked up from my work at pipe thawing to see smoke seeping out between the log walls of the mission house. From that moment to this day events have moved rapidly. Concrete is soon to be poured for the foundation for a new mission house. But a story lies in the days that followed the fire, a story which should be told because it tells of a deeply moving love of men for their Christ and His Church.

The house burned quickly. Fire protection in Tanacross is as it is in most Alaskan villages. A few small extinguishers and buckets comprise our fire department. As soon as the fire was discovered the alarm was spread and the entire village was on hand to help. But there was little that could be done. The building was filled with a very acrid smoke that made it impossible to save anything. A fire truck arrived from Tok about 45 minutes after the fire started and the old unused church was saved from total destruction though it was so badly damaged that it will have to be torn down later this summer. By 11:00 the house was gone and heavy timbers smouldered in the basement.

As the building burned, the old people of the village stood watching with tears in their eyes. It was their mission house that was burning. They thought of former missionaries who had lived there. The younger people thought of their mission house that was burning, the house where they went for Church School and Confirmation classes, where their birthdays were celebrated. This was their house and it was gone.

That afternoon two things happened which typified what was to follow in the coming days. David Paul, a lay-reader of some thirty years and elder statesman of the village, and Oscar Isaac, storekeeper, mailman, and council president, took up a collec-

tion in the village for their missionary. It was a large sum which represented real sacrifice on the part of the people. And because of the spirit of love shown in this gift, some of the money has been used to buy a playground slide for the children of the village to remind everyone of the presence of love in our community life.

The second event occurred as soon as the fire cooled. The men and boys of the village began hauling away the debris, knowing that we would soon have a new house. In the weeks that followed they worked hard and without pay to clean out the basement. It was cold work and dirty. Gravel was needed for the cement and they hauled 15 yards, no small chore in freezing weather. No mention was ever made of wages nor were they expected. Subsequently the men, women, and older boys have pledged three days of work toward the new house. The women are making articles of beadwork and giving them to the mission to sell to help pay for materials.

The fire, although costly and sad, has had startling results. Because the native by nature is reserved and unemotional, the depth of their love and affection for their Church is hard to see. But there is no doubt now how very much these people appreciate and regard the mission. Archie Denny has worked almost daily as labor foreman giving much of his time and effort. Franklin Paul, Clarence James, Eldred Paul, Bob Denny, Ambrose Solomon, all older teenagers have been on hand for every job that needed to be done. The men of the village—Frank Luke, Moses Thomass, Walter Sanford, in fact, all who are able to work,—have given freely of their time. And the small children and old folks have done their bit. One afternoon three small boys worked till dark filling their play wagons with rubbish and then grunting and groan-

ing as they hauled them out of the basement!

There was a great rush to get plans drawn up for a new house and materials on hand before the river ice became too weak. In three weeks time materials had been ordered, loaded and delivered to Tanacross, and unloaded at the building site. Some 35 tons of materials were moved in before the river became unsafe for trucks. This could have not been done without the cooperation of the U.S. Army. Now almost everything needed for the building is on hand at Tanacross.

Actual construction was begun May 11 with the men of the village as labor and the capable Sgt. Joe Aprill of the Alaska Communications System of Fairbanks giving his leave time to superintend the work. The house will be built of three sided logs and will have a large living room which will double as parish hall, two bedrooms, bath, kitchen, and storage pantry. The recent acquisition of a two-car garage and workshop will complete the new building program at Tanacross. With the new house, garage, and almost new church, the station at Tanacross will be one of the most modern in the District.

As the Priest-in-charge at Tanacross, I can rejoice with the fine new buildings which we will have. But even more than this, there is the certain knowledge that everything which the Church has done at Tanacross, all the money spent, all the labor of missionaries in years past has borne fruit. The teachings of our Lord have been received, understood and put into practice. If a reluctant vestryman pondering the merits of mission giving could see how deeply these people have been touched by the Church, how genuine their loyalty is, there would most certainly be a new resolution to see that the work of the Church would be done in all parts of the earth.

The Rev. Norman Elliott will assume his duties as Diocesan Missioner on June 1st when the Rev. Richard T. Lambert becomes rector of St. Matthew's parish. Mr. Elliott will spend most of the summer overseeing the work of the summer seminarians and summer volunteer Bible School workers. In addition he will have the particular responsibility for working with the native people in the Fairbanks area and ministering to several outlying villages where we have no full-time resident ministry. Mr. Elliott will go on regular furlough in the fall.



Rectory and Old Church at Tanacross.

ARCTIC

(Continued from Page 9)

by Dr. John B. Driggs for the Eskimos of the northern coast in 1890.

Here we could not linger long — just enough time to pick up two young Eskimo girls, ill with tuberculosis, bound for the healing care of the Hudson Stuck Memorial Hospital — some seven hundred miles to the east.

In an hour and a half, back in Kotzebue — a half hour for refueling and taking aboard Mr. Elliott, then Bishop, priest and two patients were once again aloft headed directly up the Kobuk River across a fringe of the Endicott mountains, across the Koyukuk River near Allakaket, over another range of mountains and into the Yukon Valley and to Fort Yukon — 490 miles from Kotzebue.

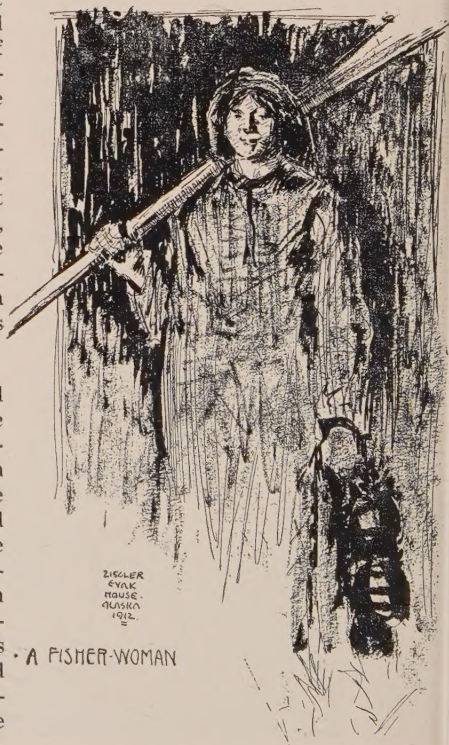
It was a long trip for one hop but we made it, and deposited two tired little girls in the waiting hands of nurses and doctor at the hospital; refueled again and once more in the air — now into approaching twilight for the remaining 150 miles between Fort Yukon and Fairbanks. Just as the last flickers of daylight were erased from the Alaskan sky, the Blue Box rested her skis on the snow covered Fairbanks runway, having covered 2,600 miles in eleven days, and almost a thousand on this last day of the Arctic hop.

Once again the silver plane had made the ministry of the Church more effective in the northland, transporting a new bride to her Alaskan home in an Eskimo village on the Bering Sea, bringing in our devoted workers in the Church along the Arctic coast to share in the ordination of a new priest of the Church of God; taking the Bishop on his appointed rounds to visit four stations along the far-flung Arctic coast, and providing the opportunity of a life-saving healing ministry for two little Eskimo members of our Church family at the hospital in Fort Yukon.

Life in Alaska is never dull and God has richly blessed us all here and in the Church at home with the opportunities He gives to serve Him in the northland.

It is hoped that a five day conference for young people of the Church in Southeast Alaska can be held in Sitka late in June. This will be the first gathering of young people ever held in the Missionary District of Alaska and will be another milestone in our work in the north. More about this in the August Churchman.

Three seminarians, and one young lady from St. Margaret's House in Berkeley, Calif. will comprise the Overseas Training Program group for 1955. The men will serve at Eagle, Tetlin and Tanana and Caroline Templeton will spend the summer working with the Daily Vacation Bible School program for native villages.



A FISHER-WOMAN

A Copper River Fisher Woman.

PARISHES

Anchorage	All Saints'	The Rev. Albert J. Sayers
		The Rev. Philip E. Jerauld
Fairbanks	St. Matthew's	The Rev. Richard T. Lambert
	Diocesan Missioner	The Rev. Norman H. V. Elliott
Juneau	Holy Trinity	The Rev. Samuel A. McPhetres
Ketchikan	St. John's	The Rev. J. Kenneth Watkins

MISSIONS

Allakaket	St. John's-in-the-Wilderness	The Rev. Richard S. Miller
Anchorage	St. Mary's	Asst. All Saints'
Anvik	Christ Church	The Rev. Glen M. Wilcox
Cordova	St. George's	m. Valdez
		Mr. Page H. Kent
Eagle	St. John's and St. Paul's	Missioner
Ft. Yukon	St. Stephen's	The Rev. Walter W. Hannum
		The Rev. Albert E. Tritt
		Mr. Ned Thomas
		Mr. Isaac Tritt
	Hudson Stuck	Dr. S. Donald Palmer
	Memorial Hospital	Miss Harriet H. Keefer, P.H.N.
		Miss Irene Burnham, R.N.
		Miss Susan C. Lewis, R.N.
		Miss Elizabeth Klemm
		Mr. Grafton Bergman
		Capt. George S. Glander
Huslia	Good Shepherd	Miss Arlene B. Chatterton, R.N.
Holikachuk	St. Paul's	The Rev. Thomas G. Cleveland
Ketchikan	St. Elizabeth's	The Rev. Lewis Hodgkins
Kivalina	Epiphany	Mr. Milton Swan
Kotzebue	St. George's-in-the-Arctic	The Rev. Alwin Reiners, Jr.
Minto	St. Barnabas'	m. Nenana
		Miss Bertha E. Mason, R.N.
Nenana	St. Mark's	The Rev. Cameron Harriot
Petersburg	St. Andrew's	m. Wrangell
Pt. Hope	St. Thomas'	The Rev. Rowland J. Cox
		Mr. Donald Oktollik
Seward	St. Peter's	The Rev. L. Russell Clapp
Shageluk	St. Luke's	Miss Jean E. Aubrey, R. N.
Sitka	St. Peter's-by-the-Sea	The Rev. Henry H. Chapman
Tanana	St. James'	The Rev. Randall P. Mendelsohn
Tanacross	St. Timothy's	The Rev. Robert B. Greene
Valdez	Epiphany	The Rev. Robert Grumbine
Wrangell	St. Philip's	The Rev. Hugh F. Hall

OUTSTATIONS

Annette Island	Chalkyitsik	Pt. Lay	Skagway
Arctic Village	Dot Lake	Mt. Edgecumbe	Stevens Village
Beaver	Homer	Noatak	Tetlin
Big Delta	Hot Springs	Nome	Venetie
Bettles	Hughes	Palmer	Wrangell Institute
Circle	Kenai	Seldovia	
Coschaket	Rampart		

